

The Holy Quran

The Fig

Sura # 95 – 8 Verses - Makkah

سورة التين



In the name of Allah: the Compassionate, the Merciful

سورة التين

AT-TIN

Name

The Surah has been so named after the very First word *at-tin*.

Period of Revelation

According to Qatadah, this Surah is Madani. Two different views have been reported from Ibn Abbas: first that it is a Makki Surah, and second that it is Madani. But the majority of scholars regard it as a Makki revelation, a manifest symbol of which is the use of the words *hadh-al-balad-il-amin* (this city of peace) for Makkah. Obviously, if it had been revealed at Madinah, it would not be correct to use the words "this city" for Makkah. Besides, a study of the contents of the Surah shows that it belongs to the earliest period of Makkah, for in it there is no sign whatever to indicate that during the period of its revelation any conflict had started between Islam and unbelief. Moreover, it reflects the same style of the earliest revelations of Makkah period in which briefly and succinctly the people have been made to realize that the judgment of the Hereafter is necessary and absolutely rational.

Theme and Subject Matter

Its theme is the rewards and punishments of the Hereafter. For this purpose first swearing an oath by the habitats of some illustrious Prophets, it has been stated that Allah has created man in the most excellent of moulds. Although at other places in the Quran, this truth has been expressed in different ways, for example, at some places it has been said: "Allah appointed man His vicegerent on the earth and commanded the angels to bow down to him (Al-Baqarah: 30,34, Al-Anam: 165, Al-Araf: 11, Al-Hijr 28,29, An-Naml: 62, Suad 71- 73); " at others that: "Man has become bearer of the Divine trust, which the earth and the heavens and the mountains did not have the power to bear (Al-Ahzab 72); " and at still others that: "We honored the children of Adam and exalted them above many of Our

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other creatures (Bani Israil 70)," yet here the statement made on oath in particular by the habitats of the Prophets that man has been created in the finest of moulds, signifies that mankind has been blessed with such an excellent mould and nature that it gave birth to men capable of attaining to the highest position of Prophethood, a higher position than which has not been attained by any other creature of God.

Then, it has been stated that there are two kinds of men. those who in spite of having been created in the finest of moulds, become inclined to evil and their moral degeneration causes them to be reduced to the lowest of the low, and those who by adopting the way of faith and righteousness remain secure from the degeneration and consistent with the noble position, which is the necessary demand of their having been created in the best of moulds. The existence among mankind of both these kinds of men is such a factual thing which no one can deny, for it is being observed and experienced in society everywhere at all times.

In conclusion, this factual reality has been used as an argument to prove that when among the people there are these two separate and quite distinct kinds, how can one deny the judgment and retribution for deeds If the morally degraded are not punished and the morally pure and exalted are not rewarded and both end in the dust alike, it would mean that there is no justice in the Kingdom of God; whereas human nature and common sense demand that a judge should do justice. How then can one conceive that Allah, Who is the most just of all judges, would not do justice?

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وَالْتِينِ وَالزَّيْتُونِ ﴿١﴾

| | | | | | |
|--|--|---------------|----------------|------------|------------|
| | | And the olive | وَالزَّيْتُونِ | By the fig | وَالْتِينِ |
| | | | | | |

| | |
|-----------|-----------------------------------|
| Translit | <i>Wa At-Tīni Wa Az-Zaytūni</i> |
| AhmedAli | انجیر اور زیتون کی قسم ہے |
| Jalandhry | انجیر کی قسم اور زیتون کی |
| YusufAli | By the Fig and the Olive, |
| M.Khan | By the fig, and the olive, |
| Pickthal | By the fig and the olive, |
| Shakir | I swear by the fig and the olive, |

وَطُورِ سِينِينَ ﴿٢﴾

| | | | | | |
|--|--|------------|----------|---------------|---------|
| | | (of) Sinai | سِينِينَ | And the Mount | وَطُورِ |
| | | | | | |

| | |
|-----------|-------------------------|
| Translit | <i>Wa Tūri Sīnīna</i> |
| AhmedAli | اور طور سینا کی |
| Jalandhry | اور طور سینین کی |
| YusufAli | And the Mount of Sinai, |
| M.Khan | By Mount Sinai, |
| Pickthal | By Mount Sinai, |
| Shakir | And mount Sinai, |

وَهَذَا الْبَلْدِ الْأَمِينِ ﴿٣﴾

| | | | | | |
|---------------|-----------|------|-----------|----------|---------|
| (of) security | الأَمِينِ | City | الْبَلْدِ | And this | وَهَذَا |
| | | | | | |

| | |
|-----------|-------------------------------------|
| Translit | <i>Wa Hadhā Al-Baladi Al-'Amīni</i> |
| AhmedAli | اور اس شہر (کم) کی جو امن والا ہے |
| Jalandhry | اور اس امن والے شہر کی |
| YusufAli | And this City of security— |
| M.Khan | By this city of security (Makkah) , |
| Pickthal | And by this land made safe; |
| Shakir | And this city made secure, |

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﴿4﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

| | | | | | |
|---------|--------------|------------|-----------|--------|--------|
| Man | الْإِنْسَانُ | We created | خَلَقْنَا | Verily | لَقَدْ |
| stature | تَقْوِيمٍ | The best | أَحْسَنِ | In | فِي |

| | |
|-----------|--|
| Translit | <i>Laqad Khalaqnā Al-'Insāna Fī 'Ahsani Taqwīmīn</i> |
| AhmedAli | بے شک ہم نے انسان کو بڑے عمدہ انداز میں پیدا کیا ہے |
| Jalandhry | کہ ہم نے انسان کو بہت اچھی صورت میں پیدا کیا ہے |
| YusufAli | We have indeed created man in the best of moulds, |
| M.Khan | Verily, We created man in the best stature (mould), |
| Pickthal | Surely We created man of the best stature |
| Shakir | Certainly We created man in the best make. |

﴿5﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

| | | | | | |
|---------------|----------|----------------|-------------|--------------|------------|
| To the lowest | أَسْفَلَ | We reduced him | رَدَدْنَاهُ | Then | ثُمَّ |
| | | | | (of) the low | سَافِلِينَ |

| | |
|-----------|--|
| Translit | <i>Thumma Radadnāhu 'Asfala Sāfilīna</i> |
| AhmedAli | پھر ہم نے اسے سب سے نیچے پھینک دیا ہے |
| Jalandhry | پھر (رفتہ رفتہ) اس (کی حالت) کو (بدل کر) پست سے پست کر دیا |
| YusufAli | Then do We abase him (to be) the lowest of the low— |
| M.Khan | Then We reduced him to the lowest of the low, |
| Pickthal | Then we reduced him to the lowest of the low, |
| Shakir | Then We render him the lowest of the low. |

﴿6﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

| | | | | | |
|-------------------------|-----------|-----------------|---------------|----------|------------|
| Believe | آمَنُوا | Those who | الَّذِينَ | Save | إِلَّا |
| Then for them (will be) | فَلَهُمْ | Righteous deeds | الصَّالِحَاتِ | And do | وَعَمِلُوا |
| end | مَمْنُونٍ | Without | غَيْرُ | A reward | أَجْرٌ |

| | |
|-----------|--|
| Translit | <i>'Illa Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Šāliḥāti Falahum 'Ajrun Ghayru Mamnūnin</i> |
| AhmedAli | مگر جو ایمان لائے اور نیک کام کئے سوان کے لیے تو بے انتہا بلہ ہے |
| Jalandhry | مگر جو لوگ ایمان لائے اور نیک عمل کرتے رہے انکے لیے بے انتہا اجر ہے |
| YusufAli | Except such as believe and do righteous deeds: for they shall have a reward unfailing. |

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|----------|--|
| M.Khan | Save those who believe (in Islāmic Monotheism) and do righteous deeds, Then they shall have a reward without end (Paradise). |
| Pickthal | Save those who believe and do good works, and theirs is a reward unfailing. |
| Shakir | Except those who believe and do good, so they shall have a reward never to be cut off. |

فَمَا يُكَذِّبُكَ بَعْدُ بِاللَّهِ ۝7 ۝

| | | | | | |
|------------|--------|--------------------|-------------|------------------------|-----------|
| After this | بَعْدُ | Causes you to deny | يُكَذِّبُكَ | Then what | فَمَا |
| | | | | The (Day of) judgement | بِاللَّهِ |

| | |
|-----------|---|
| Translit | <i>Famā Yukadhdhibuka Ba`du Bid-Dīni</i> |
| AhmedAli | پھر اس کے بعد آپ کو قیامت کے معاملہ میں کون جھٹلا سکتا ہے |
| Jalandhry | تو (اے آدم زاد) پھر تو جزا کے دن کو کیوں جھٹلاتا ہے؟ |
| YusufAli | Then what can, after this, contradict thee; as to the Judgment (to come)? |
| M.Khan | Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)? |
| Pickthal | So who henceforth will give the lie to thee about the judgment? |
| Shakir | Then who can give you the lie after (this) about the judgment? |

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝8 ۝

| | | | | | |
|----------|------------|-------|---------|-----------------|---------------|
| The Best | بِأَحْكَمِ | Allah | اللَّهُ | Is not | أَلَيْسَ |
| | | | | (of) the judges | الْحَاكِمِينَ |

| | |
|-----------|---|
| Translit | <i>'Alaysa Allāhu Bi'aḥkami Al-Ḥākimīna</i> |
| AhmedAli | کیا اللہ سب حاکموں سے بڑا حاکم نہیں (ضرور ہے) |
| Jalandhry | کیا غاذب سے بڑا حاکم نہیں ہے؟ |
| YusufAli | Is not Allah the wisest of Judges? |
| M.Khan | Is not Allāh the Best of judges? |
| Pickthal | Is not Allah the most conclusive of all judges? |
| Shakir | Is not Allah the best of the Judges? |